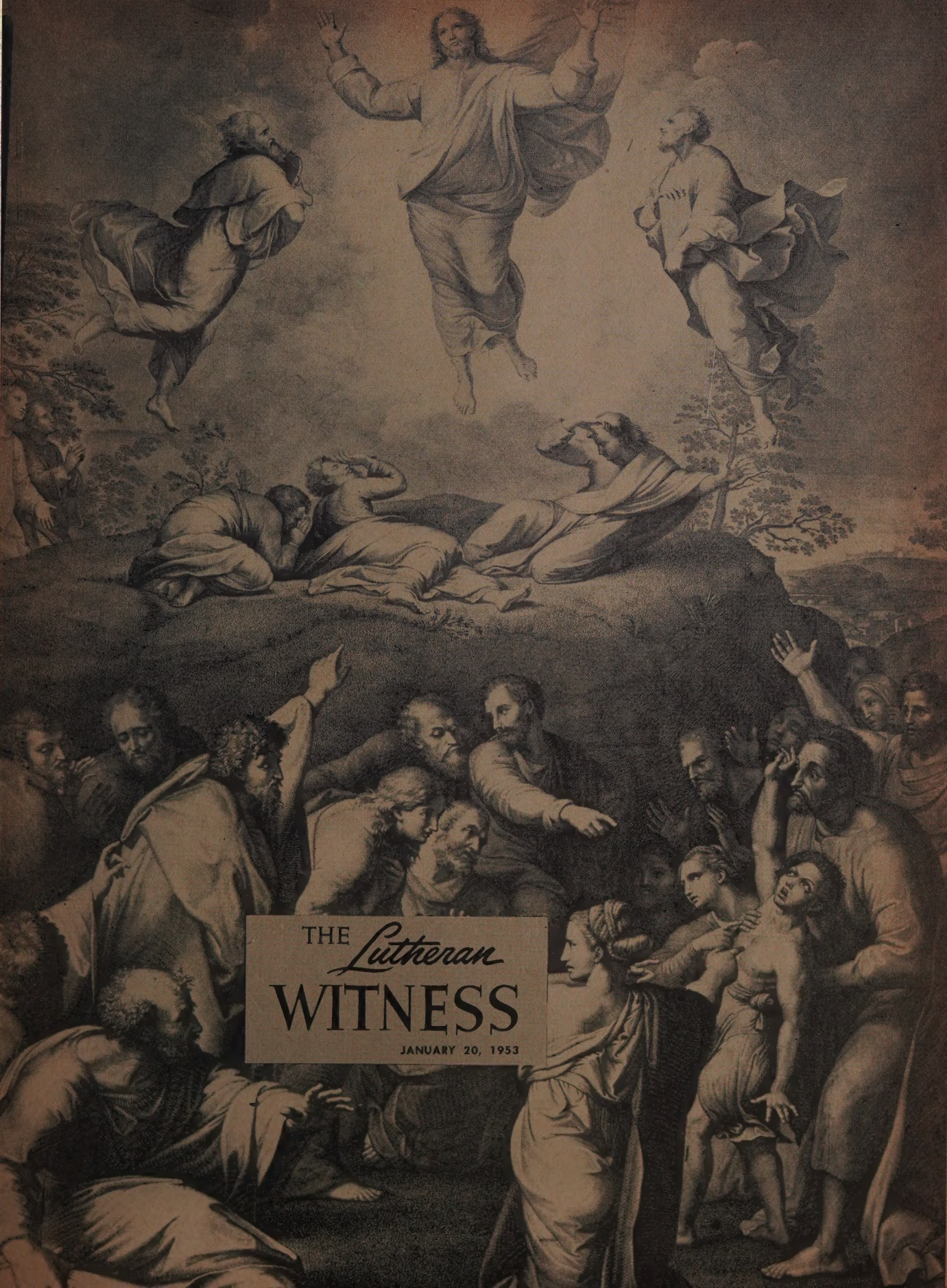


THE *Lutheran* WITNESS

JANUARY 20, 1953

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

EXTRA COPIES

DEAR EDITOR:

In the midst of Christmas rush your December 23 number of the LUTHERAN WITNESS came. I sat down and read it through. It is a beautiful issue, especially in the art reprints and the meaningful pen sketches. What it has to say is good.

Are extra copies available, so that this number can be shared with others? I do not want to "pass mine on" this time.

Often when I have especially appreciated some article, I have meant to say thank you, but just never "got around to it." This time I have.

University, Ala. MURIEL G. THOMAS

"STAR PLAYERS"

DEAR EDITOR:

Your reference, in the December 23 LUTHERAN WITNESS, to Lutherans on the University of Wisconsin football team leads me to call to your attention that some of the star players on the University of Southern California are associated with us in our Lutheran work on the university campus and are members of my classes in "Lutheranism." They are Jim Sears, all-American fullback, Desmond Koch, nation's leading punter for the current season, Jim Hayes, who caught the spectacular 50-yard pass in the Notre Dame game, and Don Stillwell, brilliant end.

Let me commend you for the rather refreshing and interesting way in which you handled the editorials in the Christmas issue. I like the idea of little designs above each story. I appreciate your emphasis on brightening each page with illustrations of some kind. The day of solid type for the average reader is no more. We want to do our reading "on the run." The journalist who imagines a setting and a reading audience which doesn't exist will miss the mark. It's tragic to admit, but ours is a superficial age. There is very little thinking being done because that's too hard an assignment for the average person.

CARL W. BERNER, *Pastor*
Faith Church

Inglewood, Calif.

PRINTS IT!

DEAR EDITOR:

There was a mighty thud from the general direction of the study.

The parsonage shook.

Mother ran toward the study.

Helen ran toward the study.

Charlotte ran toward the study.

Lois ran toward the study.

Artie ran toward the study.

"Blackie" the cat headed toward the basement.

One of the kids said, "He must've knocked over the typewriter agin!"

They found Papa out cold, on the floor.

"Whahoppen?" No answer.

"Quick, Artie, get the soda water out the ice box!"

"Can I have what's left if there is any?"

About that time Papa opened an eye. It was a new experience to see the family from that angle.

He had dropped the LUTHERAN WITNESS, which evidently he had been reading. He picked it up again. Opened to the inside cover and said: "Look, everybody, somebody writes to the editor of the WITNESS and tells him 'Nuts to you,' and the guy prints it!" O happy day!

Michigan A. G. M.

"AGREE"

DEAR EDITOR:

In reference to items on the presidential candidates in the October 28 issue, I heartily agree with I. B., Minneapolis, December 9 issue.

Partiality certainly was shown as to the candidates, and it proved that the LUTHERAN WITNESS also has joined the "one-party press."

MRS. GEORGE SWANSON

Minneapolis, Minn.

"COARSE"

DEAR EDITOR:

I also read the news items on the candidates in the October 28 issue and thought they were very nice in the way they were written, giving no choice in candidates, as surely members of both parties would read them. But I do say that I. B. uses very poor judgment in his sarcastic, uneducated, and coarse remarks.

Berlin, Wis. P. L.

"SHOCKING"

DEAR EDITOR:

The LUTHERAN WITNESS of December 9, 1952, brought a letter from someone by the initials of I. B. entitled "Impartial?" which was shocking.

Such a letter should not be printed; for the respect and love that we have for the WITNESS and its splendid editors demands that it be filed where it will never be found again.

Detroit, Mich. G. M. KRACH

NOT HUMOROUS

DEAR EDITOR:

I think the page containing letters from readers should include letters that impart both inspiration and helpfulness. The letters a while back on Christian music for church weddings were very interesting, as was the letter "Something of the Spirit" by N. N. in the December 9 issue. However, I felt the letter at the top of the column of that number was neither humorous nor of any value. I do not think it necessary to print letters of disrespect to our paper, such as that letter is. I think we have enough dealings in our daily lives with bigots of one sort or another to know how they talk and act without reading same in our paper. We need more articles such as "On Your Own Feet" — splendid in every way. Many thanks to the person who wrote it.

Wyandotte, Mich. LILLIAN LANGE

"SPECIFIC USES"

DEAR EDITOR:

We enjoy reading every issue of the WITNESS but would appreciate more articles in the future on specific uses to be made of the new Revised Standard Version; also more about the state of the relations between the Synodical Conference and the American Lutheran Church.

ROBERT E. KUNZ, *Pastor*
Trinity Church

Cottage Grove, Oreg.

"WONDERFUL" . . . "GRUMBLER"

DEAR EDITOR:

About that December 9 LUTHERAN WITNESS . . . WONDERFUL! What an issue! What a sponsoring Church!

Just plain wonderful! Repentantly,

An "ole" Grumbler,

Nyack, N. Y. H. K. P.

✠

THE COVER

"The Transfiguration" by Raphael (1483—1520) shows the glorified Christ with Elias on the left and Moses on the right; appearing to Peter, James, and John.

At the bottom of the mountain the scribes argue with the disciples about the demoniac boy, whom Jesus healed after His transfiguration (see Mark 9).

Photo, courtesy, Library, City Art Museum of St. Louis.

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Direct all correspondence on business matters and changes of address to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

EDITORIAL STAFF
Lorenz F. Blankenbuehler, Editor

ASSOCIATE EDITORS

Victor Bartling	Alfred von Rohr Sauer
Otto E. Sohn	Paul Juergensen
Lewis C. Niemoeller	John M. Runge

Harriet E. Schwenk, Assistant to the Editor

All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

PRINTED IN U. S. A.

THE LUTHERAN WITNESS, January 20, 1953, Vol. LXXII, No. 2

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 a year, strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

A. F. SOZIO FROM GENDREAU

We put up parasols to stand between the full light and us, to keep us in a sort of twilight zone, a shade between Light and darkness

"If We Walk in the Light"

By MARTIN H. FRANZMANN

Professor of New Testament Interpretation, Concordia Seminary, St. Louis, Mo.

We all know what Epiphany means: "Thy light is come, and the glory of the Lord is risen upon thee," in the words of Isaiah, or: "God is Light, and in Him is no darkness at all," according to St. John. Where we stand has become holy ground: "Put off thy shoes from off thy feet!"

God looms so large, so bright, in the beauty of His holiness. We grow so small, so ugly; we can't endure the light, and yet we don't want darkness either. However, we know a thing or two; we put up parasols to stand between the full light and us, to keep us in a sort of twilight zone, a spot of shade between light and darkness, and take our Epiphany in diffusion and dodge the *"is no darkness at all."*

First Parasol

"If we say that we have fellowship with Him and walk in darkness."

This, like most Satanic tricks, is not as hard as it looks, and a really clever Christian can do it a hundred times in a day: You don't have to come out and say anything about what you're doing — in fact, the best part of the trick is not even to think about your stroll in the darkness. You sing Hallelujah, Hosanna, and Amen in four parts, *a cappella*, and just act as if darkness weren't darkness. Well, perhaps not pure light either, just a deepish shade of gray: you study the configuration of man's ears during a sermon — nothing so very dark about that, except of course that God put that preacher with that sermon there for you, that the tension of the bent bow of His Word is in that sermon, too. I walk in darkness when I decide that for all practical purposes I am more important than God and His Word.

St. John, the Apostle of Love, even he, just he, for there is nothing so stringent as love, nothing so inexorable, strips off the silk of this parasol for us, and snaps the ribs, and breaks the handle over his knee, and leaves us with a mess about our feet; but we are in the light again: "We lie and do not the truth." — We lie as surely as if we had put it into so many words, for we *do* not the truth; for this truth is Epiphany, this truth is light, this truth is life and must be lived. St. John brought back no theory from his communion with Jesus, no set of propositions, no idea; he brought a message, intended for us, confronting us, a word that takes us captive, restores and recreates us; God does not lecture to us in the Apostolic word: He confronts us in the glory of His grace, a grace that we dare not receive in vain.

Second Parasol

There is another parasol, and St. John deals with that one too: *"If we say that we have no sin."* Not one of us will say it outright, but we believe it enough to act on it nevertheless. We act as if sin were a dead issue in our lives, as if we had no sin that doth easily beset us, that needs to be resisted to the blood; as if the roaring lion who walketh about, seeking whom he may devour, were not allowed to roam our streets; as if the evil day were not in my calendar and the whole armor of God could rust in my closet; as if some good thing dwelt in my flesh after all; as if I could skate on thin ice in the snug assurance that those unfathomable and icy waters are there to drown others and not me. Where is the fear and trembling in our lives that makes our hold on God that worketh in us both to will and to do the ceaseless hold of desperation?

This parasol goes to the rubbish heap too: *"We deceive ourselves"* — the fault is ours, not God's, in whom is no darkness at all — *"and the truth is not in us."* We thrust it from us, this truth, slide out from under it, *the* truth, the only truth that can make us free, the light, the eternal light without which no man can live. — We want a little shade — we did not bargain for this darkness.

Third Parasol

"If we say that we have not sinned."

Need we pursue our clever little parasol maker further? Surely, we confess our sins, surely we are Christians enough for that. But this is St. John the Apostle speaking, and he speaks in the first person plural. We had better face it and see our last parasol go smash like the rest. Oh, yes, we confess that we have sinned — by chapter certainly and by paragraph perhaps; but what about the sentence and the word? The specific sin, the one just past — especially the little one just past; do I confess that too?

"If we say that we have not sinned, we make Him a liar, and His Word is not in us." His Son taught us the Lord's Prayer, including the Fifth Petition, and we want to pray it with revisions. His word is: "There is none that is righteous, no, not one." His word is: "The Son of Man came to seek and to save that which was lost.". . . And we would deny it, refuse it. — And there is no other word but His — "to whom, Lord, shall we go?"

There goes our last parasol. We stand before the brightness of the glory of God, alone and bare: Turn! Repent! Turn to the light! How hard it is! How Mr. Ego clutches and tugs to hold us back. But he is gone now, and we are free of him, alone with God — and, lo! what we have dreaded is not dreadful at all. That voice of love, whose words stripped us bare, clothes us in garments whiter than the snow, bright with the imparted holiness of God's creative light: we have come into a field of energy, of life — we walk in light even as He is in the light.

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." — He is faithful, He is just, even when we are faithless and when we sin. He holds to His word that He spoke to us in His Son, the word of grace and truth; He keeps the covenant that He has sealed with the blood of His own, His only-begotten Son. *"The blood of Jesus Christ, His Son, cleanseth us from all sin."* The ever new, the ever incredible miracle of the forgiveness of sins by God's grace, for Christ's sake, shines forth in glad Epiphany — all that sundered us from God, all that sundered us from one another, is gone, is dealt with: it is as if it never had been: we have the fellowship one with another, we are a church once more, and we are glad again with an exceeding great joy.

Congregations at Work on the Bible Study Advance

By S. J. ROTH
Superintendent of Education, Michigan District

The Bible Study Advance is a call to every congregation to enlist more of its members to participate in the blessings which come from diligent reading and study of God's revelation in His Word. The program is based on the principle that searching the Scriptures is to the Christian a continuous process and is of such vital concern to the Church that it deserves periodic emphasis.

For the information and encouragement of those who are puzzled by the seeming paradox that in our Bible-centered Church it often appears difficult to gather youth and adults in groups to study God's Word, we cite the experiences of a number of congregations as illustrations of some phases of the plan of action outlined in the Bible Study Advance. These congregations happen to be located in the Michigan District, undoubtedly only one of many which recommended in 1952 District conventions that every parish make another survey (five years after the one following the Centennial Convention in 1947) to determine to what extent all souls from childhood through adulthood are being served by some Bible-teaching agency other than public worship.

Bible Class Demonstration

Peace Church in Saginaw (Pastor L. F. Weber) began its own Bible Study Advance early in October, 1952. While this youngest congregation in Saginaw had conducted Bible classes since its founding 12 years ago, attendance never reached satisfactory proportions. The people themselves planned to increase interest in Bible study. The pastor called together all boards in the congregation, including representatives of the Walther League, the men's clubs, and the women's societies. The latter quoted resolutions of their national and district organizations which encouraged the promotion of Bible reading and study. Voting members and organizations of Peace Congregation agreed that a united effort be made to place the resolutions into action.

The plan's first step was the appointment of committees and individuals to enlist participants in Bible study by means of enrollment cards printed for the purpose. A Sunday morning service was used for a Bible class demonstration in place of the regular sermon. Seventh- and eighth-grade pupils of the parish school prepared a giant replica of the Bible for display. After the service, committees were seated at tables to enroll members in the Bible classes. Fifty people regis-

Top: Mrs. Theodore Zeile, wife of the pastor at St. Paul's, Flint, Mich., teaches a Bible class of post-high-school youth

Center: Junior Bible Class, Immanuel Church, Sebewaing, Mich., H. L. Glaess, instructor

Junior and Senior Bible Classes
Immanuel Church, Sebewaing

tered on the first day. Three Bible classes, covering the ninth grade, the senior high school, and the adult ages grew within a few weeks to a total of 150. Attendance in the adult class spiraled from 15 to 90. The pastor teaches this class, offering the same lesson at two different times, one on Sunday morning and the other on Tuesday evening. Under the leadership of parish school teachers, the other groups meet on Sunday mornings.

The success of the plan lay almost entirely in the fact that the members enlisted one another. The final step was taken when the name of a specific family was assigned to a person who already attended, so that he could invite another family to come with him.

Sunday Evening Hour

Pastor Henry Miller of Immanuel in rural Frankentrost uses the balopticon to illustrate the truths and points of interest he presents every Sunday evening to 125 members of all ages comprising his family Bible class. Families have expressed a universal preference for the Sunday evening hour from seven to eight because there is still opportunity thereafter for social visits.

Bible Study Room

Immanuel at Sebewaing (the Rev. D. H. Heitner) is another rural church which provides an example of variety and versatility in the two Bible classes directed by Teachers Alfred Scheiwe and Herman Glaess. Six pictures were made available to show classes in action using materials and equipment, such as maps, pictures, posters, bulletin boards, blackboard, drawings, motion pictures, filmstrips, slides, opaque projections, and recordings. The adult division ranged in attendance from 50 to 85 during the past six years. When a new church building was planned in 1950 and completed in 1951, the members raised funds to equip a special Bible study room with armchairs, bookshelves, blackboard, tackboard, lectern, motion picture screen, and darkening shades. Three similar rooms were added for future Bible class expansion. This is something which congregations contemplating new construction may note.

Six Classes in Parish

Pastor Theodore Zeile of St. Paul's Congregation in Flint is joined by a draftsman, a vicar, two Christian day school teachers, and two housewives to conduct six Bible classes in his parish. Three of them cover the high school group; one, the young people past the high school age; and two, adults. One adult division assembles on Thursday evening, and the others on Sunday morning. Bible class teachers meet regularly with the pastor for mutual help in maintaining a high quality of service. In addition to personal visits, the Sunday classes send informative literature to prospective members. The Thursday class maintains a book nook to make Christian reading available for all church members.

Tape Recorder

The adult Bible class of Bethany Church, Detroit, is under the leadership of Herbert Brummer, a Christian day school teacher. Extensive use is made of the tape recorder to enrich the content of the Bible discussions. Mimeographed materials in the form of stimulating questions and sketches, testing and rating, and similar devices have been utilized to good advantage.

"I Know the Answer"

The Rev. R. R. Pollatz of St. Philip's in Detroit has what he calls the "I-know-the-answer" group. All of the 35 members become participants, instead of silent listeners, because they know that if any person does not take part in the discussion, the next question will be directed to him. A second class is taught by a layman, who is usually deluged with a profusion of questions.

Family Class

A Bible class which has maintained an unusually high average of attendance (at present between 250 and 300) is the one called the Bible Hour at Trinity in St. Joseph, under the direction of Pastor W. W. Stuenkel. The family class gathers for one hour beginning at 6:30 every Sunday evening from September to May. Thirty minutes are devoted to a verse-by-verse explanation of a book of the Bible, and twenty minutes to using the Bible in answering religious questions submitted by anyone in the church. Question topics to be discussed appear in the Sunday morning bulletin. Walther League societies meet every Wednesday evening, alternating between Bible study and other phases of youth work.

The Bible classes here briefly described were chosen at random to illustrate means of enlisting people and sustaining their interest. Scores of others could be added.

Giant replica of the Holy Bible, which seventh- and eighth-graders of Peace Lutheran School, Saginaw, made

Below: Sunday Evening Bible Hour, Trinity Church, St. Joseph, Mich., the Rev. W. W. Stuenkel, teacher

The Relevance of the Word

By GEORGE W. HOYER
Pastor, Calvary Church, Silver Spring, Md.

"Relevance" is one of those words easier to use than to define. When the M/Sgt. from the Korean theater wrote on his Christmas card: "God's blessing to you all in your work for Christ — *the world sure needs it!*" he defined *the relevance of the Word.* "The world sure needs it!" "We sure need the Word of God!"

The world has often classed it as irrelevant. It stoned the Prophets and persecuted the Apostles. They are dead now, but their message still lives! Unless you use your Bible today, you do by neglect what men of their day tried to do with stones — silence the voice of God for you! Their fault — your default . . . in both cases God is not heard.

Timeless and Contemporary

God has always been convinced of the relevance of His Word. Otherwise He would not have gone to the trouble of inspiring it, of preserving it, or prescribing its use. "The world sure needs it," God the Father said in effect as He came down in the cool of the evening to speak the first Gospel word to His frightened, sinful children, Eve and Adam. "The world sure needs it," the Holy Spirit said and moved the holy men to write and speak His Word. "The world sure needs it," said the Son of God and was born of a virgin and dwelt among us — God's most legible paragraph, the Word made flesh!

The Word is as relevant to you as the Father, the Son, and the Holy Ghost. But it does no good for the doctor to drink the medicine he has prescribed as relevant to a disease. The patient must take it. Man, the patient, is the same in each generation. Christ, the Good Physician and the only Cure, is the same today as yesterday.

Meets Basic Needs of Mankind

Many of you can remember or are experiencing at this time days in your life when your best-loved is miles and months away. Letters are your only link. Are those letters relevant to you and your life? There have been few who have not confessed in cliché, but in truth, "I live for your letters."

"The words that I speak unto you, they are spirit and they are life," said our Lord. Unless we had heard the Word, we would still be dead, dead in trespasses and sins. He created us to live in Him. By sinning we died unto God. Through the Word of God the Spirit of God is breathed into us again, and once more we are living souls. Realize this — your Christian life came from the Word of God, spoken, read, or taught to you. Aside from that Word you would not be a Christian today.

Will we neglect the Word that gives us our Christian life, our knowledge of our need, our guarantee of an eternal goal, our power to conquer all problems? By His letters we live!

Living Messages of the Book

Many of you longer-married Christians still have some of the old letters you wrote before your marriage or during years when you were apart. When you read those letters of longing today, do you sometimes feel them in your eyes? When you remember that glowing first love, doesn't it shake up your middle-aged love?

Those letters still live for you. But God's letters are much more alive! Those letters are only the expression of affection — God's letters are the begetters of His beloved. "In Christ Jesus I have begotten you through the Gospel," wrote St. Paul. Through the letters of divine love our God creates love within our hearts. Through the reading and re-reading of the passages of His love our love is brightened, increased.

This is good, isn't it? These letters are relevant — right? "We sure need" a greater love for God!

Each Book Its Own Message

Imagine a situation in which two who love are separated; through some mischance all their correspondence is mislaid and does not reach them until years after their reunion. Though they are now married, though they have each other, though the loved one is near each day, would those letters, delivered after such a long time, still be relevant? You don't think the beloved would lay them aside, show no interest, and say, "I have him, why should I be interested in what he thought or wrote or planned"?

We were separated from our God for many years. All during those years He wrote letters to us, telling of His love for us, His yearning for reunion, His plans for reconciliation.

Now He has found us. After years, by His persistent grace, we are reunited. We are God's! He is ours! We are surrounded by evidences of His love. Our faith is the evidence of the unseen God, the substance of our hoped-for joy. Each letter is relevant. Every message is different — tells of a different attempt at reunion, a different plea for return, a different expression of His love. Would we say His letters are immaterial and irrelevant because we have Him? Who wouldn't want read of the love and concern and effo that God expended to reach us! Ho love is strengthened by hearing of H great enduring love offered to us all t unheeding years of man's lovelessnes

Counsel for Our Time and Times to Come

Think of it this way: Our Lord Jes has made "a far journey." How late we have remembered the far journ from heaven to Bethlehem, and befo long we will celebrate His ascensi to His heaven. The letters He h written us since that departure — a they relevant to our need? True, H Himself did not set them on paper; b He promised His disciples that "t Comforter, which is the Holy Gho whom the Father will send in My nam He shall teach you all things and bri all things to your remembrance, wha soever I have said unto you." The are the men who give us His Word their Gospels and Epistles.

Relevant? We are forces in t underground. We live in occupied te ritory. This is the kingdom of t prince of this world. We wage despe ate war against principalities and pov ers, against the ruler of the darkne of this world. We are in the ranks good against godlessness, of spi against sin, of faith against flesh. Th Word, these letters, are our orders fro the Supreme Commander. They a our directives for safety, our plans f campaigning, our detailed instructi for every eventuality!

Messages from God are here in t code of the Word! There are proph ecies still to be fulfilled; plans still be developed; events to be expecte He tells us about them in His lette When men say they cannot understa the Bible, they are like command throwing away the code book. Rath men should study to become approv workmen in the Word.

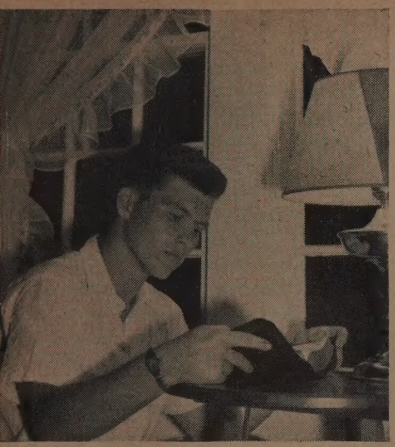
The relevance of the power of Chr in us, which is ours by faith, and t fellowship our Lord established in through His body and blood in the Sa rament can never be overvalued. B remember the words of St. John: "Th which was from the beginning, whi we have heard, which we have se with our eyes, which we have look upon, and our hands have handled, the Word of life . . . *that which we ha seen and heard declare we unto y that ye also may have fellowship wi us* — and truly our fellowship is wi the Father and with His Son Jes Christ!"

What St. John heard, and saw, a looked upon, and touched was *the Wo made flesh.*

What God and the holy writers ha given to us, what we can hear and s and hold in our hands is *the Word ma print* — that we may have fellowsh with the Father and His Son.

Best Devotional Book

By
JOHN GRUNDMANN
St. Louis Lutheran High School



REE LANCE PHOTO BY CURTIS WAINSCOTT

If we regularly and frequently think God's thoughts after Him, His thoughts may become our thoughts

The Bible is the best devotional book. Few readers will challenge this statement, although most of hem read other books, instead of the Bible, for their moments with God. However good and helpful such material may be, it offers God's message o man second hand, even diluted and glossed over with human ideas.

Listening to others is not enough. God wants "the meditation of *my* heart" (Ps. 49:3). Devotional helps have a place in our lives, but we should use them as a supplement to the original fountain of strength. Individual direct contact with God's Word s the principal means for spiritual growth.

Art of Meditation

God's people used His Word devoionally as soon as the first books of the Bible appeared. When the Lord said o Joshua: "Meditate therein day and night"; when Jeremiah wrote: "Thy words were found, and I did eat them"; and when the Psalmist described the godly person as one who "delights in the Law," they were speaking about the devotional use of the Scriptures (Joshua 1:8; Jer. 15:15; Ps. 1:2). Although our forefathers lived intimately with God's Word in their devotional life, we moderns have not retained their skill in the art of meditation.

The literal meaning of the word *meditate* in the original Hebrew is "to speak with oneself in a low murmuring voice." A modern dictionary defines it as "to think with a view to planning and acting." Meditating is reading with attention and with intention. It is concerned with personal application. Using the Bible devotionally or meditating in it means to "listen" to God as He speaks in His Word and then to "talk" with Him in prayer.

A Christian begins such reading expectantly and waits for the Holy Spirit to lead him to some specific thought, a personal message from God of comfort, hope, assurance, warning, admonition, instruction. Having searched Scripture to find the Lord's will and having asked God for His guidance, we may be sure that God will lead us to definite thoughts for ourselves. We shall not seek in vain if we permit the Spirit to bring us to a complete surrender to His influence. Luther says: "Whenever such rich and fruitful ideas come, one should give attention and listen silently and by no means hinder them, for the Holy Spirit Himself is preaching. . . . I have often learned more in one such meditation than much reading and studying could have accomplished." (St. Louis, X: 1395.)

In such reading the Christian searches to discover what God is saying to him in his present needs. We have many needs, and they vary from day to day, but our greatest need every moment of our lives is to "see our sin" and to "see our Savior." The reader will not be disappointed. Scripture will not only reveal his every weakness, but also point everywhere to Jesus and the Father's abundant mercy (John 5:39; Romans 5). We do not always find our answers at once. Often it takes much searching and self-examination. Daily devotions help us to look at all of life in a new light, and so, little by little, our problems disappear or are solved.

Prerequisites for Devotional Reading

Only a spiritual person, one who truly knows Christ as his Savior, realizes this fellowship with God (1 Cor. 2:14). The Spirit's indwelling enables us to receive the things of the Spirit of God. The reader will therefore daily ask for the Spirit's guidance, which God promises to all His disciples (John 16:13). He will pray: "Open Thou mine eyes that I may behold wondrous things out of Thy Law" (Ps. 119:18).

Devotional reading also presupposes some acquaintance with the intellectual contents of the Bible. Obviously, if we have no understanding and interpretation of the text, we can have no application. We may, however, be so occupied with meanings and doctrines and system that we miss much of the power of God's Word.

EWING GALLOWAY PHOTO

Power and peace come to the devotional Bible reader as he lives intimately with his God

Bible readers long to work diligently. The Bible is a mine that yields its greatest treasures to all who dig deeply. A mere scratching of the surface does not uncover much treasure. When the Psalmist says that godly persons "meditate day and night" (Ps. 1:2), he refers to the intensity of their search for spiritual treasure. God's assignment is lifelong. "Read therein all the days of thy life" (Deut. 17:19).

Do you ask, "When can I find time for devotional Bible reading?" Of course the complexities of modern life present difficulties, but they are not insuperable. We are children of God. Should we, then, not live intimately with Him, listening to Him and speaking with Him? The Savior, "rising up a great while before day," "went into a solitary place and there prayed" (Mark 1:35). If circumstances are such that you cannot follow the Savior's example of having a quiet time with God in the morning, you can employ any other time. Where there is a will, there is a way. Some homes set aside a time for family devotions and a second one for devotional reading of the Bible. The time and the place are only incidental.

Introspection and Self-Examination

If a person because of inexperience in spiritual thinking does not profit much from his Bible reading, he should examine himself, as he reads a paragraph or chapter, with questions like these:

1. Is there an example for me to follow?
2. Is there a command to obey?
3. Is there an error to avoid?

(Continued on page 15)

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

"Jesus Only"

Korea has made normal life in America in many cases abnormal. Shift work has disturbed the usual family routine. Mothers are putting babies in public nurseries and taking jobs on the assembly lines again. People's worries have increased. Bereavements are multiplying. Many are unable to face the realities of life. They go down in a heap physically and mentally. Institutions are filled far beyond their capacity. Pastors, lawyers, doctors, marriage counselors, agree that for thousands the breaking point has come.

The question of the hour is "What can we do about it?" The Christian can and will find the answer in the record of that remarkable experience of our Lord known as the Transfiguration, which the Church commemorates on the last Sunday after Epiphany, this year on January 25. After Peter, James, and John had witnessed this unique mountain manifestation of the Lord's glory and had recovered from their mystical experience (see Matthew 17, Mark 9, Luke 9, 2 Peter 1, and our cover), they looked up and saw "no man save Jesus only."

"Jesus only" — the Answer to all the world's ills.
"Jesus only" — our Refuge in the storms of life.
"Jesus only" — our Healer in sickness.
"Jesus only" — our Strength in weakness.
"Jesus only" — our Comforter in sorrow.
"Jesus only" — the Author and Finisher of our faith.

Jesus, Jesus, only Jesus,
Can my heartfelt longing still.
Lo, I pledge myself to Jesus.
What He wills alone to will.

Religious Capsules

You can buy capsules in every prescription shop. Capsules are easy to take. There is no taste, and wonderful effects are expected.

The market is flooded with literary digests and capsuled articles. The reading time is given, which if adhered to may cause one to miss valuable details. One may get a superficial and perhaps even a distorted idea of what the author meant. In spite of such abuse, capsules have their uses. In this age of hit-and-run reading, now-and-again study, and once-in-a-while meditation, religion must also be dished out in capsule form. The result: tasteless, easy-to-take platitudes. One has a good feeling, which soon passes.

How about taking time to read the whole Bible, to read it carefully, and to meditate upon it to get its real meaning? In studying details as well as the whole, one often gets new insights from old texts. One never knows when the Lord will reveal new aspects, but when He does, it makes a real difference. It took one Christian years before he got the real meaning for life from the text "Look not every man on his own things, but also on the things of others." He knew the meaning of the words, but he needed background and experience. The Holy Spirit later moved him into Christian welfare life as a result of the insight. Often he had said it by heart. Now it had become a matter of the heart.

How to Cure Intolerance and Cruelty

Once again we hear of purges behind the Iron Curtain. This time it's Czechoslovakia, where some top leaders were liquidated according to the usual Red procedure.

Does this mean another persecution of Jews? The pages of history drip with the blood of Jews. Was this a move to prove the Reds' friendship with the Arabs? The fact that these leaders perhaps were guilty of the blood of others does not justify the use of cruelty and unjust methods.

All this points to the baseness of human nature and proves again how vile man is by nature. What else could one expect of people who deny the existence of a God, who ridicule Christ!

Christ came to bring love into the lives of people. Only Christ can cure such inhumanity. When Christ is accepted as the personal Redeemer, when He reigns without a rival in the hearts of men, His love will reach out. Spiritual love will displace intolerance and cruelty.

It is another sober reminder that our mission work at home and abroad must go forward.

Don't Abuse That Loyal Friend

Few friends on earth serve us so long and so faithfully as that loyal companion in our bosom, our conscience. From dawn to dark and from infancy to old age this unfailing secret service agent accompanies us without pay and protects our souls against folly and injury.

What is conscience? It is that still small voice within us which judges the rightness or wrongness of our acts according to the light that is in us. It urges us to do the right and protests against wrongdoing. Still, it may be misguided. One might, for example, think of people who have been taught to pray to the saints. If they omit such prayers, their conscience accuses them of neglecting duty; yet if they do as they were taught, they violate the First Commandment. The only escape out of this dilemma is instruction from Holy Writ, which reveals that such practice is sinful. Once that understanding has been gained, conscience will no longer permit such praying.

It is neither safe nor advisable to do anything against conscience. To people who ate certain foods contrary to their convictions St. Paul wrote: "He that doubteth is damned if he eat, because he eateth not of faith" (conviction).

A good conscience is a soft pillow, but a guilty conscience can cause indescribable agony and torture. Furthermore, willful sinning against conscience will silence and eventually slay this loyal friend, so that he will warn you but feebly, if at all. So treasure this friend, and value his counsel highly. But be diligent, too, in the study of God's Word, so that you may better distinguish between right and wrong and that your conscience may perform its noble service in full conformity to the Word. Sins and shortcomings there will still be, but God's grace will cover them if there is sincere repentance. But repentance cannot live side by side with deliberate sinning. Happy are they who at all times seek to maintain a clear conscience.

Frontiers and Frontiersmen

As we enter the new year, the thought comes to mind that in 1953 our Church will hold its triennial convention. Set in the frame of our nation's age, our Synod is not so very old; a life span of 85 years reaches back, if not to its very beginning, yet into the days of its early youth. In the years that have elapsed since then, our Church has grown from an insignificant group into a strong, influential, and respected church body.

The roster in our *Annual* still carries the names of some workers who lived and labored in the early, formative years of our Church. Those were the days of frontier life. It took much time and hard labor to convert a forest into a farm, and where life is now pleasant in the countryside, disappointments and frustrations were often the lot of the early prairie farmer.

Frontiers are never easy; there is something hard and forbidding about them. Hardships and privations are the price brave men must pay for the privilege of opening new frontiers. Like their counterparts in the economic development of our country, the courageous Gospel frontiersmen who followed new settlers into the forests of our Northland or joined them in their lonely life in the sodhouses of the prairies suffered their share of hardships. These men had a great deal to do with the growth and expansion of our Church. Frontiers would have remained unopened had God not provided His Church with frontiersmen.

But frontiers never vanish; new ones often spring up within the old ones. Apathy and indifference are barriers to the progress of the Gospel. These barriers must be overcome, and with the Holy Spirit's guidance and persistent efforts we can open new frontiers. Radio and television are new equipment God has placed at our disposal. Current emphasis on Bible study deserves our earnest consideration.

As God has provided His Church with frontiersmen in the past, so is He doing today. We admire the faith and courage of those who enter the service of our far-flung missions to plant the banner of Jesus Christ in places where it has not waved before. The frontier in religion will always be with us.

The Christian Behind the Wheel

In a Midwestern city a woman stalled her car. The man behind her honked his horn incessantly, and his rage mounted with each press of the button. The woman, cold as an Arctic salmon, got out of her car, tapped on the man's window, and said: "If you're tired, you go up and try to start the car; I'll sit here and honk awhile."

A Christian is a Christian wherever he is and in whatever he does. When he is behind the wheel of his car, he is a Christian, and that should make a difference. Selfishness is the real driver in many a car, and the results are often tragic for the driver as well as for others.

The Christian will be patient with the weaknesses of others. He will not lose his temper nor limit his safe driving. He will play fair at the stoplights and in the passing zones.

Strangely enough, if one would follow some drivers while they are shopping, or at work, or at play, they would still be the important, me-first, or me-only people. They would elbow their way through the shopping groups. They would "bawl out" others for getting in their way.

Christianity makes you considerate of the other person wherever you are. Behind any wheel in life, be a Christian. If you could meet yourself in traffic, what would you think?

Bibles of Their Own

Before us, in a slender vase, stands a single red rose. As we admire its beauty, we cannot but think of the story of the Child Jesus in the Temple. This story is a solitary, beautiful flower, standing in the wonderful garden enclosed by 30 years of the Savior's life. The Child Jesus, who remained in the Temple for the purpose of studying the Scriptures, set a fine example for children.

Children love the Bible. They are attracted by the biographies of noble men and women of God, by the music of the Psalms, by the wisdom of the Proverbs, and, above all, by the life story of Jesus Christ and the accounts of the early Christian Church.

Children delight in having books of their own! It means much to them to be able to say: "This is my book." Exchanging Christmas books is perhaps going on at this time, but the little folks are always anxious to have their own books returned, to be placed on their own little bookshelves. No better addition to a child's library can be made than a Bible of his own.

Children believe the Bible to be the Word of God on the testimony of parents and teachers, but belief on simple authority will give way to conviction when a deeper intimacy with the Book is attained by continued study of its contents. As oncoming years bring with them problems in life for the children, they will at times feel a need for instruction and comfort. The Bible will supply these needs. As children mature, interest in most of their early books will wear thin, but the Book of Books is a lifetime gift for boys and girls.

A Word to New Church Officers

To hold an office in a Christian congregation is a great honor as well as a sacred trust: an honor, because the church feels confident that such men possess the necessary qualifications and consecration to assume positions of leadership; a trust, because every honor carries with it a corresponding responsibility. Men who do not intend to practice a cheerful and faithful stewardship of their talents should not accept such positions.

Perhaps the foremost consideration for every church officer should be that he is in the Lord's service in a special way. That realization will be to him not only an incentive to faithful service, but a powerful antidote against unjust criticism and other discouragements.

You who serve the congregation must be aware that your services will not gain the approval of the entire membership. Some, because of ignorance, envy, or malice, will utter unjust criticism. But such criticism should not disturb you so long as you have the happy conviction of having done your duty. Naturally you will take frequent inventory of yourselves to ascertain whether adverse remarks are merited. You will make improvements wherever necessary, but where such a situation is not apparent, you will observe silence. Unjust tactics usually condemn themselves and do not require a refutation. Carry out your tasks carefully, prayerfully, and to the best of your ability. The church as such will always recognize faithful service.

Whatever office you may be holding, take to heart the words which St. Paul dedicated to Christian slaves: ". . . as unto Christ; not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord and not to men." You are in the service of the Lord. That knowledge will carry you through all difficulties and bring you great joy.

Progress Report of the Board for Higher Education

By MARTIN J. NEEB, Executive Secretary

The members of our Church will be glad to learn that the generous and prompt response which is being given to the "Conquest for Christ" appeal has enabled the Board for Higher Education to adhere closely to the schedule of progress approved by the convention of 1950, so that the most extensive building program in the history of Synod's system of ministerial and teacher training is under way, with sizable sections already completed and in use.

If we consider the amount of engineering and architectural planning involved; building restrictions during the past few years; and the necessity of co-ordinating a Synod-wide program extending to 14 colleges and seminaries scattered throughout North America, the number of completions achieved and the contracts let within less than a year after the beginning of the fund-raising effort constitute a special blessing of God and merit the gratitude of our Church.

Reorganization Program Completed

Immediately after the Milwaukee Convention the Board for Higher Education proceeded with the reorganization projects which had been delayed because the "Building for Tomorrow" collection of 1949 had not produced sufficient funds to complete them. Because the delegates at the 1950 convention had faith that their fellow Lutherans would respond adequately to the "Conquest for Christ" appeal as well as courage to break with the tradition that no loans could be used for construction, these projects are complete and in use today. Loans of more than one million dollars were advanced from temporarily unexpended balances of other synodical funds. These have now been completely repaid from the "Conquest for Christ" offering. No payment of interest was involved.

Basic Decision Brings Immediate Action

In order not to delay the start of all construction projects until the final results of the "Conquest for Christ" offerings were available, the Board of Directors allocated $7,800,000 to higher education in October, on the basis of an assumed total of $12,000,000 from the offering. After deduction of the prepayments which had been made, the remaining balance was found to be insufficient to complete, at current costs, all the projects approved by Synod for existing institutions and also, and at the same time, to raise the standards of ministerial training to modern levels by establishing the senior college in the manner resolved upon by the Convention. The Board for Higher Education was therefore confronted with the choice of eliminating some projects entirely; reducing all projects on a percentage basis and thus giving the Church inadequate or inferior facilities on all campuses involved; proceeding with one entire section of the program at the expense of the other; or delaying all progress until the final result of the appeal would indicate whether the total offering would exceed $12,000,000 and thus create the possibility of additional allocations for the improvement of the ministerial and teacher training program. Under these circumstances the Board resolved to proceed on the principle that the interests of the existing colleges and seminaries superseded those of the proposed institution and that every facility built at this time should be as fully adequate for its designed purposes as professional competence and careful planning could make it. This decision made it possible to recognize the sharply increased construction cost estimates which had been submitted by the various institutions and to proceed promptly with all approved projects on existing campuses with the exception that one section of the original program at River Forest and one at Milwaukee had to be deferred for possible later attention.

The Senior College

The improvement and reorganization of the existing colleges and seminaries, as detailed in the first part of this report, made up one large section of the program, but of equally great importance and potential benefit for our Church's work is Synod's decision to enter the upper college level of ministerial training through the establishment of a senior college.

The establishment of a new institution is always a difficult and slow operation, but the introduction of a senior college into a closely integrated, existing system of junior colleges and seminaries, such as Synod already owns and in which she has invested millions of dollars, involves such complex implications for the welfare of those institutions and of the Church that the operation will naturally require considerably more time than it takes to build a few buildings and to say, "There is your college."

In the consideration of this mass of involved detail during the past two and a half years, the Board has not hesitated to utilize many types of counsel and consultation wherever indicated, in addition to the experience and the extensive capacities of professional competence in ministerial and teacher training, in administration, in education, in architecture, and in investment banking which it is fortunate enough to have among its own membership.

Chicago-Milwaukee Area Selected

It required the better part of a year to examine in detail the flood of location offers which national press notices on the proposed college brought from literally all parts of the United States. The Board felt it necessary, also, to establish professional contacts with brokers for this specialized type of property; it arranged open hearings for interested parties in the Conrad Hilton Hotel in Chicago, at which time delegations from many parts of the country presented additional detail on their localities; and, finally, it sent its own subcommittees and its executive secretary to make personal appraisals of all areas that seemed to hold exceptional promise. Altogether a total of 44 general locations (not individual sites) received careful analysis.

The results of these extensive studies were presented in January, 1952, to a large committee of 99 clergymen and laymen (including a considerable number of professional educators) and to Synod's President, Vice-Presidents, and Board of Directors, as provided by the synodical resolutions. For the use of this large group, representing all sections of Synod, as well as a wide variety of interests and capacities, the Board for Higher Education prepared more than 100 pages of relevant data.

The exhibits attached to these materials included a detailed analysis of the existing campuses at Valparaiso, Fort Wayne, St. Paul, River Forest, and Milwaukee, in order to give the Committee opportunity for a careful review of many alternatives to selecting a new site. These appraisals were based on a restudy, in consultation with the local administration, of each campus named, plus a compilation of exact inventories of available space, plant, and equipment as well as professional cost estimates of possible conversion or expansion to a new use. After two days of careful consideration of the relevant data and criteria, Synod's large committee instructed the Board for Higher Education to locate the college on a new site in the suburban area of Chicago or of Milwaukee.

Progress Chart

I. Completed and in Use:

A. *From "Building for Tomorrow" Funds:*

Springfield Seminary: Dormitory
River Forest Teachers College: Music Building
Seward Teachers College: Chapel and Administration

B. *From "Conquest for Christ" Funds:*

St. Louis Seminary: Graduate Hall (Classrooms)
Bronxville: Library-Science Building *
St. Paul: Library *
Portland: Library and Chapel
Austin: Classroom Building
Oakland: Modernizing and Enlarging Dining Facilities and Dormitory
Fort Wayne: Remodel Residences for Women's Dormitory
Edmonton: Physical Education Building *

* Includes local funds

II. Under Construction:

River Forest: Dormitory for Women
Winfield: Dormitory for Women
Austin: Dining and Infirmary Facilities

III. Final Plans and Specifications in Progress:

St. Louis Seminary: Men's Dormitory and Business Offices
Springfield Seminary: Classroom Building
Seward: Women's Dormitory
St. Paul: Remodel Dormitory for Women

IV. Preliminary Plans Completed:

Concordia: Dormitory for Men
Milwaukee: Dormitory for Men
Portland: Dining and Infirmary Facilities
Fort Wayne: Library and Administration
Seward: Extensive Remodeling

V. Senior College:

Site Selected and Placed Under Option to August 1, 1953

Site Placed Under Option

In accordance with the directive of Synod's large committee, the Board undertook, with professional help, an intensive analysis of the Chicago and the Milwaukee suburban areas. Altogether it had under consideration, during the next ten months, a total of 121 sites in Chicago and an additional 36 sites in Milwaukee. After almost a year of daily contact with some phase of this problem, the number of potential sites was reduced to three in the Chicago area and three in the Milwaukee area. All of these were placed under short-term option by the Board, after consultation with a subcommittee of the Board of Directors.

On November 18, 1952, after further professional consultation on zoning, transportation, utilities, and real estate development prospects, with the concurrence of the Board of Directors' subcommittee, the Board for Higher Education selected and placed under option, until August 1, 1953, a 126-acre site in the Cumberland-Mount Prospect area northwest of the city of Chicago. This site is located about 25 miles from the Chicago Loop; on two major highways, immediately adjacent to both bus and suburban railroad transportation, and with all utilities available at the site. For student use, five of our congregations are within six-minute public or private transportation range of this site. The more than 100,000 members of approximately 150 additional congregations in the Chicago and Milwaukee areas can come directly to the property in less than two hours by train, bus, or automobile.

Further Action Deferred

The Board felt that the action taken was in conformity with a communication from Synod's Board of Directors directing the Board for Higher Education not to proceed with any part of the construction of the senior college until after the Houston convention has had an opportunity to determine the means by which this project is to be completed, since it appeared to the Board of Directors that sufficient funds to complete construction of the entire plant could not be promised at this time. Under these circumstances the Board for Higher Education felt that the long-term option offered the ideal solution to the problem since, at a minimum of financial risk, it guaranteed the availability of a site until sufficient funds are available.

The Board now finds it necessary to suspend further specific efforts to develop the senior college building program, pending the availability of additional allocations from the "Conquest for Christ" offering or from new funds. To avoid future delays the Board will continue, to the extent possible, to conduct provisional, preliminary studies looking toward the selection and employment of architectural and engineering services, the determination of a curriculum, and the appointment of administrative and teaching personnel.

And Jesus Said

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. John 3:14, 15.

Jesus had told Nicodemus of a complete change required *in* a person if he is to become a member of God's household — the new birth. Before the conference is concluded, He adds an astounding statement referring to something that has to take place *for* or *outside* man if the portals of heaven are to open for him. Can there be any doubt that He directs the attention of the learned inquirer to the cross that was to be erected on Golgotha, where the Savior, suffering and dying was to make atonement for the world's sins?

In the wilderness when the Israelites had rebelled and fiery serpents, sent to punish them for their disobedience, had appeared, God heard the repentant cries of His people, and at His direction Moses placed high on a pole a serpent of brass. By looking at this serpent they received help and healing. How well it prefigured the sacrifice of the God-Man, who took our place and bore our sins, through faith in whom we have life everlasting! "Even so must the Son of Man be lifted up." It is an adorable mystery — this death that means life to us. Let us by all means see clearly that this sacrifice is something that occurs apart from any device of men to achieve salvation.

At the time of the Atonement the world was ignorant of the great drama that was being enacted. Even the disciples of Jesus, terror-stricken as they were, in spite of His frequent reference to His death, did not understand its significance. To Nicodemus the language of the young Galilean Master must have sounded very strange; by and by he learned its true meaning.

As we ponder these words of Jesus, we must not fail to realize that here we are dealing with what is central in the Christian religion, that while all of it is holy ground, here is the real Holy of Holies of our faith. It is not its exalted code of morals that gives Christianity its uniqueness, because there have been non-Christian religious leaders and philosophers who have reached admirable heights in their ethical precepts. What makes the Christian religion different and sets it apart is the teaching that God's Son was crucified to make payment for our wrongdoing.

The following verse, John 3:16, dear to every Christian heart, informs us that it is not the wisdom of man, but the love of God which in its yearning for our salvation provides the sacrifice, the act *for* us, that was needed. "In the Cross of Christ I glory."

WILLIAM F. ARNDT

"Did You Say Jesus Died for Me?"

That is the important question this woman of India is asking *you*. She expects an answer from you. She is a representative of some 2,000,000,000 lost souls the world over. Have you given them, as much as is in your power, the answer to the question: "Did Jesus die for *me?*"

THREE LIONS PHOTO

This young woman of India asks, "Did you say Jesus died for me?"

Doesn't the plight of these hapless millions touch you? Are you giving regular and generous support to your missionaries who tell others for you that Jesus is also their Savior?

The Record

One would expect that those who have knelt at the Cradle and the Cross cannot but speak to others of the things they have seen and heard there. However, the facts do not prove this. Too many Christians are unconcerned whether others will go to heaven or not.

A growing minority, however, are giving generously to the Lord Jesus Christ for the training and sending of many missionaries. Yet only too many bring only a *token* offering for missions; unfortunately, still too many give *nothing* to missions. They forget that Jesus has made the matter of giving to missions a personal obligation — not a matter of choice. Meanwhile our mad and desperate world speeds blindly toward an awful doom. How can Christians stand idly by, selfishly tucking away for themselves the one thing that can aid a perishing world?

Unbelievable!

Time and again we hear individuals and congregations say, "Our Church is asking too much of us for her missionary program at home and abroad!" We have investigated this claim. What did we discover? Based on the 1951 per capita U. S. A. income, we found that the average person (not only the communicants) gave only twenty-four hundredths of one per cent of his income for *all* missionary work beyond his own parish. Mindful of the small purchasing power of our current dollar, we noted that on a *per capita* basis the average person in our church body during 1951 gave: 1 cent to missions among the blind; 6 cents to missions among the deaf; 3 cents to European missions; 44 cents to foreign missions; 10 cents to Negro missions in North America; 6 cents to missions in Nigeria; 37 cents to home missions; 85 cents to the training of missionaries and teachers.

While these figures do not include all giving to our Church's program, they include the larger portion.

A Call to Repentance

As Jesus looks upon the total offerings given by our people for missions, what must He think?

Do we, you and I, appreciate the forgiveness of our own sins? How can we love Him in deed and in truth when we so little love those for whom He died? Can we claim to be His followers when we refuse to go into all the world for Him? What does He think when He sees the portion of the material blessings He has given us for missions frittered away on baubles?

Doesn't the knowledge of our omissions in missions humble and shame us? Should we not cry out in fervent repentance, "Give us, O Lord, a heart filled with love for Thee and for those for whom Thou didst die?"

Your Opportunity

"Did *you* say Jesus died for *me?*" God is giving you and the many members of our Church another year of grace in which to give to many, many lost souls the all-important answer to that vital question. Turn over a new leaf and dedicate this year to making up what you have failed to do for missions in the past. Won't you, for Jesus' sake, and for the sake of those millions, give regularly and generously for the spread of the Gospel?

Conscious of the world's great need of a Savior, the many congregations of Synod are planning for a generous outpouring for missions during the Lenten season. May every congregation join in a mighty year-round effort to give our Church's Christ-centered, world-wide mission program top priority in 1953. The mission of the Church is missions. Let's keep that in mind all during this year.

J. E. HERRMANN
Stewardship Counselor of Synod

CONSECRATED INDIAN PASTOR

EDITOR'S NOTE: *The author, Missionary Wilbur T. May of India, tells how carefully and conscientiously one of our Indian pastors regards his call. For Pastor Jesudason to go to a field like Wyanad, Dr. O. H. Schmidt tells us, "is fully as difficult as it would be for any American missionary to accept an appointment to a mission field in a wild and uncivilized country half way around the globe. For a man to set aside personal and family consideration and give himself to the Lord's work shows a great degree of consecration. It may be good for our Christians at home to get an insight into that."*

It was a very hot, humid day, which is very common in the Malayalam-speaking area of India. The day started early for Pastor Jesudason. The members of his confirmation class requested to meet at 7 A. M. so that they could finish their lesson before they began their work as hired hands in the neighboring fields. Pastor Jesudason, who generally made the three-mile trip by bus or cycle, discovered that the bus, which needed repairs, would not make its regular run until the next day. The two or three cycles available had all been rented. Therefore the pastor walked the three miles to his new congregation. Since he frequently experienced similar difficulties in travel, he visited members in their homes after the confirmation class. On this day the visitation was shorter, because he had to make preparations for services in the three congregations under his care.

When he returned home, he heard that he had been called to work in Wyanad, one of our new mission stations located about three hundred miles north of his present field of labor. He had served in his present place only nine months, barely long enough to become acquainted with the problems in the two congregations to which he had been called; yet he still found time to establish a third congregation. He was deeply concerned about the plight of his congregation, made up of hill tribe people who still hadn't learned some of the fundamentals of Christianity. They tearfully begged him not to leave them.

Pastor Jesudason and wife with the youngest of their five daughters. The pandal and some of the congregation in the background

He was also concerned about his family problems. His five daughters are approaching the marriageable age. Through Christianity much of the old animosity between castes disappeared, but the old caste barriers remain. Seldom do Christians of different castes intermarry. When they do, they are ostracized by both castes, which means that they lose all of the security which they had as members of a larger group which will help them whenever they need help. There are no Christian young men of Pastor Jesudason's caste in Wyanad. If he were to accept the call to Wyanad, it would be rather difficult to find husbands for his daughters. His aged mother refused to accompany him to Wyanad. There were no other children to care for her.

Considering these things, he decided it would be impossible for him to accept the call to Wyanad; still he accepted his missionary's advice to make the trip to Wyanad and see the need for evangelistic work. There he saw a large number of Hindus in Wyanad who would be willing to listen to the Savior's Gospel. He was convinced that it was his duty to leave his three congregations under the care of neighboring catechists and serve in the Wyanad area, where the people still hadn't heard of Jesus and the salvation He offers to the entire human race.

We thank the Lord of the Church that He has blessed the Indian Church with consecrated Indian pastors of this type who are willing to leave a good position in order to preach the Gospel to those who still have not heard it.

WILBUR T. MAY

INSTITUTIONAL PASTORS' CONFERENCE

Fifteen years ago the first annual fall meeting of the Midwest Institutional Pastors' Conference was held at Concordia College, River Forest, Ill. The fifteenth annual conference convened recently in the Milwaukee Lutheran Center.

The program included essays on "The Pastoral Care of Neurotics," by the Rev. Christian Adam; "Emotional Health," by the Rev. E. A. Jenne; "Conditioning the Soul for a God-Pleasing Repentance," by the Rev. E. C. Kuehnert. The Rev. Martin Ilse, Jr., a member of Synod's Board for Social Welfare, presented "Highlights of the Work of Synod's Board for Social Welfare."

Officers elected are W. C. Baumann (N. Wis.), president; A. E. Going (N. Ill.), vice-president; E. C. Kuehnert (S. Ill.), secretary; A. H. Schroeder (Wis. Synod), treasurer; Theo. Dierks (N. Ill.), program chairman; Wm. Lochner (S. Wis.), publicity chairman; Rud. Horlamus (Wis. Synod), librarian.

L. SPILKER

NEWS

A fire, after noon on December 24, at Ward House, girls' dormitory at Concordia College, Bronxville, N. Y., caused a water damage of $3,000 and a fire damage of $2,000. Because of the Christmas vacation all residents of the hall were away. Painters using blow torches were burning paint off the sides of the two-and-a-half-story building. It is assumed that fire worked its way through sides of the building and up to the attic. Three heads in the sprinkler system were fused. Water from the sprinkler system ran down to the first floor and soaked walls, furnishings, and personal effects of the students.

The Rev. Theodore H. Vogel, pastor of Immanuel, rural, Lidgerwood, N. Dak., and two other rural congregations in near-by South Dakota, cannot be in three places at one time, yet Immanuel's Bible class meets every Sunday morning. Wilbert Hoefs, a young man who helps his brother on a farm during the summer and during the school year teaches in a public school, last summer led the junior and senior Bible class. All adult members of the congregations were invited to come to the Bible class, bring their Bibles, and join in the discussion. After Wilbert Hoefs returned to his professional duties, Walter Hoefs, a young farmer and elder, assumed the leadership of the class, which now has an attendance of 46.

The Yugoslav Communist regime, according to a Belgrade Radio announcement, has broken diplomatic relations with the Vatican. The reason given for the rupture was "the Vatican's interference in Church-State relations in Yugoslavia."

Patriarch Vikentije Prodanov, head of the Serbian Orthodox Church, in a letter to Belgrade newspapers, rebuked Dr. Geoffrey F. Fisher, Archbishop of Canterbury, for saying Christians have been persecuted by the Yugoslav Communist regime. From Belgrade the Patriarch denied that there was religious persecution in Yugoslavia and stated that the Church in that country should be left to settle its own affairs with the State.

The Yugoslav move followed a speech by Premier Marshal Tito bitterly attacking the Holy See. Tito charged that the Vatican, in pursuing a pro-Italian policy, was trying to weaken Yugoslavia's international position. He also denounced the elevation of Archbishop Aloysius Stepinac of Zagreb to the rank of Cardinal as "a hostile gesture toward Yugoslavia" and an "insult." Stepinac, Tito claimed, always had been a "political prelate."

In an address before Freedoms Foundation, New York, President-elect Dwight D. Eisenhower said that faith is this nation's key to victory in the ideological war against Communism. The basic doctrine to which "we must always cling," the General said, is that our form of government is founded in religion. "Our form of government has no sense unless it is founded in a deeply felt religious faith, and I don't care what it [that faith] is. With us, of course, it is the Judeo-Christian concept, but it must be a religion that all men are created equal. . . . Even those among us who are so silly — in my opinion — as to doubt the existence of an Almighty are still members of a religious civilization because the Founding Fathers said it was a religious concept that they were trying to translate into the political world."

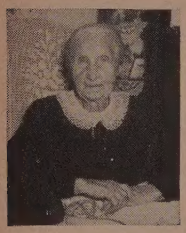
General Eisenhower cited the framers of the Declaration of Independence, who set forth in its opening sentence their belief that men are "endowed by their Creator. . . ."

The Foundation, a non-sectarian and non-profit organization, is dedicated to the perpetuation of the "American Way of Life." Eisenhower claims he has been a "silent and side-line supporter" of the Foundation and has believed in it "because I find your very emblem says, right at the bottom, 'Fundamental Belief in God.'"

Mayor Friedrich Ebert of East Berlin informed officials of the Berlin-Brandenburg Synod of the Evangelical Church in Germany that his Soviet sector administration will discontinue collecting church taxes on January 1. In Germany municipal authorities traditionally collected church taxes, computed as a surcharge on individual income taxes, and turned over the totals obtained to the respective churches. These amounts are the largest and most important single item in the budgets of various churches. Bishop Otto Dibelius said the order would have "very serious consequences" because the Church will be faced with setting up its own tax administration.

A coroner's jury at Barrie, Ontario, absolved Evangelist Rufus W. Holmes, Oklahoma "faith healer," of blame in connection with the death of Mary Taylor, 19, a diabetic since childhood. She refused to take insulin because of her faith in the evangelist's "healing powers." The jury, under the direction of Dr. Smirlie Lawson, Chief Coroner for Ontario, who suggested that no blame be attached to the evangelist, found that the girl's decision was made of her own free will. "There is no question in my mind as to divine healing, because all healing is divine," Dr. Lawson maintained. "Prayer and medicine belong together as a team." However, he stated: "I do not suppose I should entirely agree with him."

Mrs. Johanna Sartorius, who was 101 years old April 21, 1952, is a charter member of the Church of Our Savior, E. H. Spaude, pastor, at Windom, Minn. She is the mother of nine children, three daughters and six sons. With the exception of one daughter, who takes care of her mother, the centenarian has outlived them all. She lives in her own home, reads without glasses both English and German, is up and dressed every day, and enjoys her meals. She remembers many Bible passages and hymns which she learned in her youth. For many years she has been a member of the ladies' aid as well as the L. W. M. L. On October 8, 1952, she helped entertain the women's organization.



Mrs. J. Sartorius
101 years old

The National Council of Churches, organized two years ago, at its biennial general assembly at Denver, December 10 to 12, adopted a 3,500-word "Letter to the Christian People of America," containing a broad statement of the Council's stand on a number of Christian issues.

The influence of religion in American public life and education must be strengthened to prevent U. S. culture from becoming pagan and our government from turning into a godless state, the Council said. Religion "must be placed at the heart of higher education," the letter stated and also emphasized that in the public schools some constitutional way must be found to inculcate the principles of religion.

Thirty member communions, including some 35,000,000 U. S. Protestants and Eastern Orthodox, constitute the National Council.

Some Church-related colleges need to be recaptured "from an almost complete secularism," the letter added, as well as the Council's opinion that governmental subsidization of parochial schools should not be used as a means to further religion in education. Church bodies should be free to operate their own schools but should also bear all costs and not expect public subsidy or special privileges from governmental authorities.

"Although faith in God is the presupposition of our American tradition," the letter said, "we must never allow our government to be controlled by a particular religious organization."

The Council mentioned the 66,000,000 U. S. citizens who have no church affiliation and said that the Gospel must be taken to everyone and not merely preached "in established places of worship." "The whole Church must now advance with clear vision and sacrificial devotion upon the whole world front." If the Church is to fulfill this mission, "the spiritual life of churchmen must be deepened. Laymen must take a more active role in the Church's work. And Christians must co-operate on the local, state, national, and international level."

A resolution reaffirming the stand taken by the general Board of the Council in opposing American diplomatic relations with the Vatican was unanimously adopted at the Denver assembly.

Another resolution asked the committee on the Revised Standard Version of the Bible to consider certain changes in the translation.

Air Force Chief of Chaplains Charles I. Carpenter told the assembly that the greatest mission field today for American churches lies in the Armed Forces; many young men and women in the Armed Forces are "religiously illiterate," he maintained. "If these young people are coming to us religious illiterates, and if we send them into areas of the world and into situations that will test their best moral understanding, and if we fail to do something about their moral and spiritual protection and development, then we can have as a result a national religious tragedy as well as a personal spiritual tragedy."

Archbishop Michael of New York, head of the Greek Orthodox Archdiocese of North and South America, said after the Council welcomed his church as a member: "Through the years the Orthodox Church has stood openly and firmly opposed to propaganda and proselytism among Christians who belong to other churches."

Methodist Bishop William C. Martin of Dallas, Tex., was elected president of the National Council of Churches.

To be accepted into membership with the Council, a church must still recognize Jesus Christ as "divine Lord and Savior." A Quaker group belonging to the Council — Religious Society of Friends of Philadelphia and Vicinity, asked that the constitution be amended to embrace "all those who want to join in seeking to bring God's kingdom in the world." This change, which might have admitted to the Council Unitarian and Universalist groups, was rejected. Also rejected was a request to stiffen the Council's constitution and limit membership to churches which believed that Jesus Christ was specifically "God," and not merely "divine Lord."

A Congressional committee which has investigated the moral content of television and radio programs reported in Washington, D. C., recently that many scripts and commercials contain offensive matter and give undue emphasis to crime, violence, and sex.

DEATHS

Theodore L. F. Deffner (November 15, 1864, Milwaukee, Wis., to November 26, 1952, Chicago, Ill.), son of Sigmund Ludwig and Mathilda Siekert Deffner; graduated Addison Teachers Seminary, 1883; taught parochial school at Mascoutah, Ill., 1883 to 1885; Millstadt, Ill., 1885 to 1891; Belleville, Ill., 1891 to 1906; Bethlehem, Altamont, Ill., 1906 to 1919; and Immanuel, Lincoln, Nebr., 1919 to 1934. Retired at Lincoln, Nebr., in 1934, after teaching 50 years. In 1888 he married Amalia Jung of Millstadt, Ill., who died in 1939.

He is survived by five sons and seven daughters: Esther, Alma, Otto, and Clem Deffner, with whom he resided in Chicago; the Rev. Richard Deffner, San Diego, Calif.; Prof. Emil H. Deffner, River Forest, Ill.; Martin Deffner, Elmhurst, Ill.; Mrs. Ernest Stolzenburg, Downers Grove, Ill.; Mrs. Fred Schrader, Chicago; Mrs. Lydia Kretlow, La Grange, Ill.; Mrs. Louis Voelker, Effingham, Ill.; and Mrs. Obert Kruger, Winfield, Kans. Funeral services were held November 29, 1952, at St. Stephen's, Chicago, the Rev. Oscar Fedder conducting the service. Interment, Elm Lawn Cemetery. EMIL H. DEFFNER

William Frederick Jiede (July 13, 1889, Germany, to December 6, 1952). When he was nine months old, his parents emigrated to Chicago, Ill. He graduated from the Springfield Seminary in 1912; served one year as vicar at Zion, Ashland, Wis.; three years as field missionary for 15 preaching stations in and around Bozeman, Mont.; Zion, Kearney, Nebr., 1915—1920, where he also served State Hospital, Normal School, and Boys' Industrial School; from 1921 until his death, pastor of Immanuel, Ontarioville, Ill., where he also taught parish school and served as part-time chaplain at Elgin State Hospital, until 1948; in 1948 he assumed the pastorate of St. John's, Rodenburg. His wife and three sons survive him. Funeral services were conducted December 10 at Rodenburg by the undersigned and at Ontarioville by the Rev. J. E. A. Mueller. The Rev. A. Schroeder officiated at the interment at Ontarioville. F. A. HERTWIG, JR.

August Christian Mueller (June 5, 1867, Beuerbach, Hesse-Nassau, Germany, to December 11, 1952, Marengo, Iowa), son of Philip and Philippine Hoffmann Mueller; came to the United States in 1884; graduated Concordia College, Fort Wayne, 1887; Concordia Seminary, Saint Louis, 1890; served at Prosser, Lowell, and Doniphan, Nebr., 1890 to 1898; McCook, Nebr., 1900 to 1904; St. John's, Osage, Iowa, 1904 to 1911; Coon Rapids, Iowa, 1919 to 1925; St. John's, Waverly, Iowa, 1925 to 1928; St. James, Victor, Iowa, 1928 to 1937, when he retired and moved to Marengo, Iowa, where he lived for 15 years, until his sudden death. At Grand Island, Nebr., in 1891, he married Mina Kuhlmann, who, with ten of their thirteen children, survives him. Two of his sons are serving the Church in the teaching profession. At the funeral service, held in St. John's Church, Marengo, December 13, his pastor, the Rev. C. Thomas Spitz, Jr., preached the sermon. President W. D. Oetting spoke on behalf of the District; Visitor Clemens H. Schroeder officiated. The Rev. Otto Beer officiated at the committal service in the Marengo cemetery. C. H. SCHROEDER

BEST DEVOTIONAL BOOK

(Continued from page 7)

4. Is there a sin to confess and to forsake?

5. Is there a promise to apply to myself?

6. Is there a new thought about God or deeper understanding of Christ, the Savior?

7. Is there clearer doctrinal instruction for my spiritual growth?

8. Is there a prayer to speak for others or for myself?

9. Is there a similarity between what I have read and my own life?

10. Is there something for which to thank God?

Having listened to God with a devout heart, a Christian will speak to God in prayer. The contents of his petition will reflect the Spirit's promptings. We pray into our lives what God has told us in His Word. Since we have listened reverently, we shall pray sincerely. A prayer for a clean heart will mean an actual surrender to God's will. And since the applications we have found in our reading refer to specific thoughts, events, hopes, needs, persons, sins, we shall ask for specific things, not generalities. We can no longer be satisfied with a mere "I confess all my sins." Wilbur Smith in his book, *Profitable Bible Study*, explains how fruitful prayer comes out of Bible reading: "God's goodness will lead to *thanksgiving*. A new sense of God's glory and majesty will lead to *adoration*. A consciousness of guilt will lead to *confession*. A knowledge of the needs of others will lead to *intercession*. One's realization of one's own deep need for guidance, healing, strength, courage, food, etc., will lead to *petition*."

If we regularly and frequently think God's thoughts after Him, His thoughts may become our thoughts. Power and peace come to the devotional Bible reader as he lives intimately with his God.

Announcements

Ordinations and Installations

PASTORS

Installed:

Bergmann, Mark, Peace, Ulmer, Iowa, by A. F. Boehnke, Dec. 7.

Brase, Arnold J., Immanuel, Roswell, N. Mex., by Arnold G. Mueller, Dec. 7.

Bundschuh, J. L., Zion, Fairmont, Okla., by Theodore Harms, Dec. 14.

Griesse, W. E., St. Paul, Farmington, Mo., by E. M. Frentzel, Dec. 14.

Janke, W. H., St. John, Battle Creek, Iowa, by M. H. Leedahl, Dec. 14.

Krueger, Harold O., St. Matthew, Fairfield, Ill., by W. H. Mehlberg, Dec. 14.

Kuhn, Wesley J., Zion, Fort Worth, Tex., by Walter E. Dorre, Dec. 14.

Kupke, George J., St. John, Omaha, Nebr., by Elmer E. Mueller, Dec. 14.

Widiger, Arthur C., Immanuel, Halletsville, Tex. (an additional charge), by F. R. Zucker, Dec. 14.

Zapf, Edmund A., St. John, Random Lake, Wis., by Reinhard Jagow, Dec. 7.

New Guinea Mission

Commissioned:

Fricke, Wanda, Concordia, Granite City, Ill., for medical mission work in New Guinea, by Dr. O. H. Schmidt, Dec. 14.

Cornerstone Laying

Tuscaloosa, Ala. University Church, student chapel, Dec. 14.

Dedications

Bay City, Mich., R. 1. Trinity, new school, Dec. 7.

Hayward, Calif. Grace, parish hall-chapel and school, Dec. 14.

Mill Valley-Sausalito, Calif. Peace, parish hall-chapel, Nov. 16.

Wheaton, Ill. St. John, church, Oct. 26.

Official Notices

Since Pastor Walter Littmann of Cincinnati, Ohio, has resigned from the office of Visitor, *Pastor Norman G. Schumm* of Hamilton, Ohio, is herewith appointed to fill this vacancy in Circuit F of the Central District. — OTTOMAR KRUEGER, *President,* Central District.

The Rev. W. H. Mundinger, Garrison, N. Dak., has been appointed Visitor of the Minot Circuit in place of the Rev. E. Zimbrick, who has resigned from this office because of ill health. — W. H. CORDTS, *President,* North Dakota District.

The Rev. Clemens H. Mehl, Ellendale, N. Dak., has been appointed Visitor of the South Central Circuit in place of the Rev. E. Zapf, who has accepted a call into another District. — W. H. CORDTS, *President,* North Dakota District.

The Rev. Richard E. Hasz has been appointed Visitor of Circuit No. 7 to replace the Rev. O. W. Meyer, who has accepted a call into another District. — W. H. MEYER, *President,* Kansas District.

Mr. Paul W. Nesper, at present serving as principal in the high school department at Concordia Teachers College, Seward, Nebr., has made application for a colloquy in order to obtain the status of a Lutheran teacher. — A. F. WEGENER, *President,* Southern Nebraska District.

Since the Rev. A. H. Wagner has accepted a call into the Colorado District, the *Rev. A. F. Otto* of St. Libory is herewith appointed Visitor of Circuit 4. — A. F. WEGENER, *President,* Southern Nebraska District.

Since *Albert M. Schupmann,* formerly pastor of Immanuel Congregation near Plymouth, Nebr., has officially joined another church body, he is not eligible for a call into our Synod. — A. F. WEGENER, *President,* Southern Nebraska District.

New Enrollment

Concordia College, Fort Wayne, Ind. A new class of teacher-training students will be enrolled February 1. This class is for high school graduates. Additional dormitory facilities will be available for women at this time.

In view of the great teacher shortage it is hoped that many qualified applicants will announce themselves. For further information write to HERBERT G. BREDEMEIER, *President,* Concordia College, Fort Wayne 4, Ind.

Nominations for the Three Vacant Associate Professorships at Concordia Teachers College, River Forest, Ill.

Instructor Almon C. Bock, M. A., Seward, Nebr., St. Paul's, Concordia, Mo.

Mr. Benjamin A. Buck, M. A., Morgan, Minn., Grace, Marble, Minn.

Mr. E. A. Brandt, B. S., Belleville, Ill., Trinity, Centralia, Ill.

Instructor Norbert R. Engebrecht, M. A., River Forest, Ill., Mount Calvary, Detroit, Mich.

Assoc. Prof. Erhardt H. Essig, Ph. D., Valparaiso, Ind., Bethany, Chicago, Ill.

Instructor Paul Gabbert, A. B., Bronxville, N. Y., St. Paul's, Concordia, Mo.

The Rev. Harold Haas, M. A., B. D., Buffalo, N. Y., Immanuel, East Aurora, N. Y., Amherst, Snyder, N. Y., St. Paul's, Buffalo, N. Y.

Ass't Prof. Arvin Hahn, Ph. D., River Forest, Ill., St. John's, Forest Park, Ill.

The Rev. Allan Jahsmann, M. A., B. D., St. Louis, Mo., St. John's, Forest Park, Ill.

Mr. Edward J. Keuer, M. A., Houston, Tex., First Lutheran, Fort Smith, Ark.

Ass't Sec'y William Kramer, M. A., St. Louis, Mo., Hope, Milwaukee, Wis.

Ass't Prof. Victor Krause, River Forest, Ill., Bethany, Chicago, Ill.

The Rev. Alfred T. Kretzmann, Crete, Ill., Trinity, Oak Park, Ill.

Principal Paul Lange, Ph. D., St. Louis, Mo., Christ, Albany, N. Y., St. John's, Seward, Nebr., St. John's, Forest Park, Ill., Cross, Milwaukee, Wis.

Mr. Paul A. Lassanske, M. A., Long Island, N. Y., St. Stephen's, Chicago, Ill., St. Peter's, Arlington Heights, Ill.

Mr. Edward C. Lietke, B. S., Detroit, Mich., Berea, Detroit, Mich.

The Rev. Edmund F. Loessel, M. A., Longmont, Colo., Zion, Bay City, Mich., St. Paul's, Chicago, Ill.

Mr. Martin F. Luebke, M. A., Grand Rapids, Mich., Redeemer, Richmond, Va., Mount Calvary, Detroit, Mich., Our Saviour, Chicago, Ill.

Mr. Paul T. Luebke, M. Ed., Detroit, Mich., Immanuel, Freeport, Ill., Grace, Chicago, Ill., St. Paul's, Chicago, Ill., Ascension, Charlotte, N. C.

Assoc. Prof. Wilbur Luecke, M. A., Bronxville, N. Y., St. John's, Georgetown, Ind.

The Rev. James Manz, S. T. M., Chicago, Ill., Hope, Milwaukee, Wis.

The Rev. Herbert Mayer, M. A., McLeansboro, Ill., St. Mark's, Cleveland, Ohio

Principal Carl Meyer, M. A., B. D., Chicago, Ill., Christ, Albany, N. Y.

Prof. Erwin Meyer, Ph. D., Fort Wayne, Ind., St. John's, Seward, Nebr.

Ex. Sec'y Arthur L. Miller, Ph. D., St. Louis, Mo., Cross, Milwaukee, Wis.

The Rev. Armin H. Moellering, Palisades Park, N. J., Trinity, Austin, Tex.

The Rev. Carl Napier, Jr., M. A., B. D., Saint Louis, Mo., St. Mark's, Cleveland, Ohio

The Rev. John F. Nau, Columbia, S. C., Trinity, Austin, Tex.

Mr. Loren W. Noblitt, M. S., Lawrenceville, Ill., Our Savior, Lawrenceville, Ill.

Ass't Prof. Martin C. Pieper, River Forest, Ill., Trinity, Oak Park, Ill., Redeemer, Cicero, Ill.

The Rev. Daniel Poellot, B. D., Addison, Ill., St. John's, Forest Park, Ill.

Instructor Paul J. Reith, M. A., St. Louis, Mo., St. Paul's, Concordia, Mo.

The Rev. Harold Romoser, M. A., Oak Park, Ill., Mount Calvary, Detroit, Mich.

The Rev. Paul Stelter, M. A., Oakland, Calif., St. Paul's, Concordia, Mo.

The Rev. R. C. Stuckmeyer, Th. D., Chicago, Ill., Christ the King, Grosse Pointe Woods, Mich.

Principal Neelak S. Tjernagel, M. A., Racine, Wis., Bethany, Chicago, Ill.

The Rev. Carl Zorn, Th. D., Closter, N. J., St. John's, Seward, Nebr.

All communications pertaining to these candidates should be sent to the undersigned within three weeks following the publication of this list of candidates. — REV. ERWIN L. PAUL, *Secretary,* Board of Control, Concordia Teachers College, River Forest, Ill.

Changes of Address

Pastors:

Bobzin, August F., 189-28 45th Road, Flushing 58, N. Y.

Brandt, Arlan, 316 Elizabeth St., Vestal, N. Y.

Brill, Paul H., Long Prairie, Minn.

Elgert, Louis G., Plumas, Man., Can.

Felton, Charles W., 145 Alma St., Watsonville, Calif.

Gamber, H. A., R. 11, St. Paul 7, Minn.

Jagels, R. J., 1030 Fourth St., Bakersfield, Calif.

Juergensen, Paul, 813 Central Ave., Alton, Ill.

Kuhn, Wesley J., 1120 Eagle Drive, Fort Worth 11, Tex.

Kupke, G. J., Florence Sta., Omaha 12, Nebr.

Mayer, Herbert, 622 N. Washington St., Janesville, Wis.

Mager, John G., 1339 Brandon Ave., Akron 5, Ohio

Mennen, Chaplain George E., 653 Grant St., Akron 11, Ohio

Ottemoeller, Harold, Ikot Ibritam, Abok via Uyo, Nigeria, W. Africa

Preisinger, David A., 8452 Loch Raven Blvd., Baltimore 4, Md.

Ross, Chaplain Joel E., 567th Air Base Group, P. O. Box 1, McCord Air Force Base, Wash.

Runge, E. G., 111 S. Summit Ave., Charlotte, N. C.

Teachers:

Bangert, W. F., 543 Indiana, Aurora, Ind.

Wolter, Martin T., 3908 Columbia Road, North Olmsted, Ohio

ZION *on the* MISSISSIPPI

By Walter O. Forster

Describes the Stephanite Emigration from Saxony, Germany to St. Louis and Perry County, Missouri

This is the interesting account of how Lutheranism originated in Missouri — how a small band of 700 Saxon Germans left their beloved homeland in 1838, sailing in five ships from Bremerhaven, Germany, through the Gulf of Mexico to New Orleans, then up the Mississippi to Perry County, Missouri.

The author presents considerable additional information of the Saxon emigration and revises some of the ideas prevalent on the events and men connected with it. He relates the effect of the Saxon emigration upon the religious life of the emigrants and their influence upon the religious life of the United States.

Dr. Forster's thorough and comprehensive examination of thousands of rare, invaluable manuscripts, both here and abroad, have resulted in a fascinating story of a great religious movement.

Read the revealing account of these Lutheran pioneers who came to the West to build a "Zion" in the New World.

Fifteen rare illustrations recreate a little-known chapter from the pages of early Lutheranism. 608 pages. Cloth. Jacket.

Special cash pre-publication price

$1.95 before March 10 (cash with order)

$4.00, *net*, after March 10

Order Through Your Pastor, Teacher, or Dealer,
Or Use This Handy Order Form to Order Directly

CONCORDIA PUBLISHING HOUSE
Saint Louis 18, Missouri

Please send me

..... ZION ON THE MISSISSIPPI, No. 15W1185, at the pre-publication cash price of $1.95. I understand this pre-publication offer closes March 10. After March 10 the regular retail price will be $4.00, *net*.

I enclose $.....

Name .....

Address .....

City ..... Zone ..... State .....